

Translation of

Assisting the Student

in Attaining the Aspirations

In the jurisprudence of acts of worship:

In accordance to the School of the exemplary Imam
Ahmad ibn Hanbal may Allah have mercy on him

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Terminology²

Fard (Obligatory)¹ – an individual is rewarded for performing it and sinful for leaving it.

Mustahab/Sunnah (Recommended) – an individual is rewarded for performing it and not sinful for leaving it.

Mubah (Permissible) – an individual is neither rewarded nor punished for doing it.

Makrooh (Disliked) – an individual is rewarded for leaving it and not sinful for committing it.

Haram (Prohibited) – an individual is rewarded for leaving it and sinful for committing it.

Fard Kiffayah (Communal Obligation) – if enough members in the Muslim community perform it then the rest of the community are not held accountable.

Mukalaf (Accountable) – an individual who has reached puberty and has a sound mind.

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- 1- Fard (obligatory) and Wajib (mandatory) are synonymous according to the Hanbali Jurists, however in some cases as in Prayer and Hajj they differentiate between them.
 - 2- This page was added by the translator

Introduction

I praise my Lord, who is the best guide and giver, and I send blessings and peace upon the best of guides and seekers, as well as upon his family, followers, and noble companions.

After that: I have sought the guidance of Allah almighty in preparing a concise text on the jurisprudence of acts of worship according to the school of the exemplary Imam Ahmad ibn Hanbal, may Allah be pleased with him. I intended it to be a key for beginners and a guide for those who are eager. I have named it: "**Assisting the Student in Attaining the Aspirations** "

May Allah make it a blessed text, beneficial for its readers and memorisers, sincere for his sake, and a means of drawing closer to him in the gardens of eternal bliss. Indeed, he is most appreciative and generous.

Book of Purification

Purification is the lifting of ritual impurity and the elimination of filth using purifying water.

Water is of three types:

1. **Purifying:** This is water that remains in its natural state, like rainwater. It lifts ritual impurity and eliminates any incidental filth, and it is permissible to use unrestrictedly.
2. **Pure (but not purifying):** This is water that does not lift ritual impurity or eliminate filth, such as a small amount of water that has been used to lift a state of ritual impurity, or purifying water that has changed in colour, taste, or smell due to (mixing with) something pure. It is permissible to use it in any other context.
3. **Impure:** This is water that has changed due to impurity or has come in contact with impurity whilst being a small amount. Its use is not permissible except in cases of necessity.

The definition of a large amount of water is two Qulahs or more, while a small amount is anything less than that. Two Qulas is approximately 191.25 Liters.

Section

Every pure container is permissible to use and own, except if it is made of gold or silver, or contains any amount of either.

The skin of a dead animal does not become pure through tanning.

Chapter of Cleansing After Relieving Oneself

It is Mustahab (recommended) before entering the restroom to say: "Bis-millah, Autho-Billahi min al khubthi wa alkhabaith."¹ And after exiting, one should say: "Ghufranak, Allhamdu-lilahi alathi athaba ani al atha wa afani."² Giving precedence to the left foot when entering and the right when exiting.

When finished with urination, it is recommended to wipe oneself with the left hand three times, from the anus to the tip.

It is Makrooh (disliked) to enter (the bathroom) with anything that has the name of Allah, to speak whilst inside, to touch one's privates with his right hand, and to wash oneself or wipe with it (his right hand) without a valid reason.

It is Haram (forbidden) to remain (in the bathroom) longer than necessary, to urinate on a pathway or in a beneficial shaded area, to face the qibla or turn one's back to it in an open space, and to use bones or dung for wiping. Instead, one must use something pure, dry, and permissible.

It is Wajib (mandatory) to thoroughly wash oneself seven times, or wipe (using stones or what is similar) three times. It is better to wipe first and then cleanse with water; if done in the reverse order, it is Makrooh (disliked).

Section

It is Sunnah (recommended) at all times to use a soft miswak - horizontally, with the left hand -, except for a fasting person after noon, as it is disliked.

It is emphasised to use the miswak when performing ablution, praying, or similar worships, as well as when ones' breath has changed or when needed.

1- In the name of Allah, I seek refuge in Allah from evil and the devils

2- O Allah, forgive me. Praise be to Allah who has removed harm from me and granted me goodness

It is recommended to start with the right in all matters.

Circumcision is mandatory soon after reaching puberty, unless there is fear for one's life; performing it in the time of early childhood is recommended.

Among the Sunnah (recommended) actions of ablution are using the miswak, washing the hands three times, except for someone who has woken up from a nighttime sleep, for whom washing is Wajib (Mandatory) three times, after intending and saying Bismillah.

(It is also recommended) to rinse the mouth before washing the face, followed by inhaling water through the nose with the right hand and expelling it with the left hand, beginning with the right side, and to run the fingers through a thick beard and between the fingers.

Section

The Fard (obligatory) acts of ablution are six:

1. washing the face (including the mouth and nose),
2. washing the hands up to (and including) the elbows
3. wiping over the entire head (including the ears)
4. washing the feet up to (and including) the ankles
5. following the proper order
6. consecutiveness.

The final two obligations are waived in a full body wash (ghusl).

The intention is a condition for every act of worship, including purification.

The description of ablution is as follows: one should intend to lift the state of ritual impurity, then say Bismillah, which is obligatory if one remembers to do so – this applies to ablution (wudu), dry ablution (tayammum), as well as full body wash (ghusl). After that, one should wash the hands three times, then he should rinse his mouth and then inhale water

through his nose with his right hand and expel it with his left hand doing each three times. Then he washes his face from the usual hairline to below the chin, and from ear to ear horizontally. After that, he washes his hands up to the elbows three times, including the nails (a small amount of dirt under the nails and what is similar on other parts of the body does not pose an issue). Then he wipes over his entire head, including his ears, once, then he washes his feet three times.

After completing ablution (also after dry ablution and ghusl) he should say: “Ash hadu an la illaha illa Allah wahdahu la shareeka lahu wa ashhadu ana Muhammandan abduhu wa rasuluh”¹

Section

It is permissible to wipe over leather socks (khuffain) and regular socks (jawrabayn) for the resident for one day and night, and for the traveller for three days and nights. This wiping begins after a state of ritual impurity occurs, on the condition that they are worn after completing purification with water, that they cover the required parts, that walking in them is possible, that they remain in place alone, that they are permissible, that they are pure, and are not transparent.

The recommended method of wiping is to use the fingers of the hand spread apart, starting from the tips of the toes up to the shins.

Whenever a full body wash (ghusl) is obligated, or if any part of the required area becomes exposed, or the duration for wiping is concluded the ablution is nullified.

1- "I bear witness that there is no true god but Allah alone, with no partner, and I bear witness that Muhammad is his servant and Messenger."

Section

The nullifiers of ablution (wudu) are eight:

1. Anything exiting from the two private parts
2. Any amount of urine or defecation exiting from the rest of the body or a large amount of any other impurities
3. Loss of mind or unconsciousness, even by sleep - except for a short period (of sleep) considered customary, while sitting or standing-.
4. Touching the private parts of a human with the hand
5. A man touching a woman with sexual desire and vice versa without a barrier,
6. Washing a corpse or part of it
7. Eating the meat of a camel
8. Apostasy.

It is haram (forbidden) for one in a state of ritual impurity to touch the Qur'an, pray, or perform tawaf.

Additionally, the one in the state of major impurity is forbidden to recite a verse (of the Quran) or more.

Section

The causes that necessitate a full body wash (ghusl) are seven:

1. The flow of semen (from its original area)
2. The exit of semen with pleasure (this is not a condition during sleep or what is similar)
3. The insertion of the head of a primary penis into an original private part without a barrier
4. The reversion of a disbeliever to Islam
5. Death
6. Menstruation (hadith)
7. Postpartum bleeding (nifas)

However, their ghusl is only valid after the bleeding has stopped.

The description of a complete ghusl: one begins with the intention to lift both states of ritual impurity, then saying Bismillah, then washing the hands three times, and removing any residue on his body, then performing ablution, then pouring water over the head three times, and washing the rest of the body three times starting with the right side, whilst scrubbing.

He should also rewash the feet in another place after completion.

It is enough for one to assume that the ghusl is complete and adequate.

The description of an acceptable ghusl: one begins with the intention, then saying Bismillah, rinsing the mouth, and inhaling water through the nose, then washing the whole body once.

Section

It is Sunnah (recommended) to perform ablution with a weight of one mudd (approximately 510 grams) and to perform a full body wash (ghusl) with a weight of one sa' (approximately 2.04 kilograms).

It is also Sunnah (recommended) to perform ghusl for Friday, for the two Eids, and upon entering Makkah.

Section

The conditions for performing dry ablution (Tayamum) are four:

1. The inability to use water
2. The use of purifying dirt
3. The entry of the time of the obligatory prayers or the permissibility of other voluntary acts
4. The search for water

The description of Tayamum: firstly to intend the permissibility of what Tayamum is being done for (which is either due to ritual impurity or physical impurity on the body), then to say Bismillah, then to strike the dust with both hands, fingers spread apart (after removing a ring and what is similar mandatorily), then to wipe the face with the inner part of the fingers and the back of the hands with the palms.

Tayamum is no longer valid when:

1. the time of the worship being performed exists
2. you nullify what the Tayamum was done on behalf of (wudu or ghusul)
3. water becomes available
4. the reason is no longer present

Section

Seven washes are Wajib (mandatory), one being with dirt for the removal of the impurity of a dog or pig.

Likewise all other impurities (require seven washes) but without the dirt. It suffices to douse with water the urine of a male infant who has not yet eaten food with desire.

If liquid impurity is found on the ground or any surface, then 1 wash of water is sufficient **if** it removes the impurity.

Section

The minimum duration of menstruation is one day and night, while the maximum is fifteen days, with the average being six or seven days.

Menstruation prohibits prayer, fasting, performing Tawaf, reading the Qur'an, sexual intercourse, and divorce. It necessitates a full body wash (ghusl) and (signifies) reaching puberty.

Yellow and brown discharges are only considered menstrual blood during the menstrual period.

The maximum duration of postpartum bleeding (nifas) is forty days, and there is no minimum duration for it.

Book of Prayer

Prayer is Wajib (mandatory) upon every accountable Muslim, except for a woman during menstruation or post-partum bleeding.

Children must be commanded to pray at the age of seven and disciplined over it at the age of ten.

It is forbidden to delay prayer beyond its designated time, or beyond the time of permissibility for the Asr and Isha prayers.

Anyone who denies its obligation or neglects it out of carelessness commits an act of disbelief, provided the conditions are met.

Chapter on the call to prayer (Athān) and establishment of prayer (Iqāma)

Both are Fard Kifayah (communal obligations) for the five (daily prayers) that are done on time, required of adult men who are residents.

Both are Sunnah (recommended) in the case of an individual, a traveller, and making up missed prayers.

Both are makrooh (disliked) by women.

The Adhan consists of fifteen sentences, (it is) recited slowly without Tarj' (repetition of the testimony of faith silently), while the Iqama consists of eleven sentences recited quickly.

Both are invalid unless performed in proper order, consecutively (according to common practise), from a trustworthy person with the intention of performing them, in the designated (prayer) time except for the dawn prayer as it can be done from after midnight, with the exception of Ramadan for it is disliked to do so unless the Athan is called for (again) thereafter.

It is Sunnah (recommended) for those who hear them to follow along quietly, engage in remembrance (dhikr), and make supplications after them.

Section

The conditions for prayer are six:

1. Purity from ritual impurity
2. The prescribed time for it has begun
3. Covering the 'awrah (the parts of the body that must be covered),
4. Avoidance of impurities (najasa)
5. Facing the Qibla (the direction of the Kaaba)
6. Intention (niyyah)

Chapter on the Description of Prayer

It is recommended for the Imam and other than the one performing Iqamah to stand for the prayer at the word 'Qad' from it (the Iqamah).

He then says, "Allahu Akbar" while standing, raising his hands with the beginning of the Takbir to shoulder level, with fingers extended and together, while ensuring the congregation can hear him. Then, he grabs (with his right hand) his left wrist (placing them) under his navel, looking at his place of prostration.

After that, he begins the prayer (with the dua), seeks refuge (with Allah), and whispers the Basmallah quietly. Then he recites the entire Al-Fatiha, followed by a brief pause, and then everyone says "Ameen" together aloud. After that, he recites another Surah as a sunnah (recommended) act. It is Makrooh (disliked) to recite only Al-Fatiha.

The Imam should recite aloud during Fajr prayer, and in the first two units of Maghrib and Isha, as well as during Friday prayer, the Eid prayers, the Eclipse prayer, and the prayer (asking) for rain. He should recite quietly in the other prayers.

An individual praying alone is free to choose (either to read aloud or silently),

but it is Makrooh (disliked) for the one praying behind an Imam (to read aloud).

Then he bows while saying "Allahu Akbar", raising his hands, then placing them on his knees with his fingers spread apart, ensuring his back is level, and saying: "Subhana Rabbi al-Azim" three times.

He then raises his head and his hands, saying (the Imam and the Individual): "Sami'a Allahu liman Hamidah," while the follower says "Rabbana lak al-hamd." They (the Imam and Individual) may add: "Mil'a as-samawat wa mil'a al-ard wa mil'a ma shita min shay'in ba'd."¹

One has the option of either letting his hands down or keeping them folded (whilst standing after rukoo).

He then prostrates while saying "Allahu Akbar," kneeling on his knees (first) then his hands, (placing his hands) level with his shoulders, directing his fingers towards the Qibla. He then places his forehead along with his nose on the ground, keeping his arms away from his sides, his stomach away from his thighs, spreading his knees and feet, placing them on their toes as a Sunnah (recommended) act, while saying: "Subhana Rabbi al-Ala" three times.

Then he raises his head while saying "Allahu Akbar," sitting in a position where he spreads his left foot (while sitting on it) and keeps his right foot upright, saying: "Rabbighfir li" three times. He then performs the second prostration in the same manner as the first and rises again (to the standing position) while saying "Allahu Akbar," rising on the fronts of his feet, relying on his knees if it is easy.

1- A praise that would fill the heavens and the earth and that which pleases you besides them

He then performs an identical unit to the first without repeating the intention, opening Takbir, the opening supplication, or seeking refuge if he has done so already.

Then he sits in the position of *iftirash* (similar to the sitting between the prostrations), placing his hands on his thighs, grasping the little and ring fingers, and performing a circle with the thumb and middle finger, and raising the index finger during the testimony when mentioning Allah. He then quietly says: "At-Tahiyyat lil-lah, wa as-Salawat wa at-Tayyibat. As-Salamu 'alayka ayyuhan-Nabi wa rahmatullahi wa barakatuh. As-Salamu 'alayna wa 'ala 'ibadi-lah as-Salihin. Ashhadu an la ilaha illa Allah, wa ashadu anna Muhammadur-Rasulullah"¹. This is the first testimony (*tashahhud*).

If the prayer is of two units (*rak'ahs*), he then says: "Allahumma salli 'ala Muhammad wa 'ala ali Muhammad, kama sallayta 'ala ali Ibrahim, innaka Hamidun Majid. Wa barik 'ala Muhammad wa 'ala ali Muhammad, kama barakta 'ala ali Ibrahim, innaka Hamidun Majid".

It is then recommended for him to seek refuge, saying: "A'udhu billahi min 'adhabi Jahannam, wa min 'adhabi-l-qabr, wa min fitnat al mahyah wa al mamat, wa min fitnati-l-masihi ad-Dajjal".

He then supplicates with what has been reported, not with anything relating to worldly delights.

If the prayer consists of three or four units (*rak'ahs*), he stands up after the first testimony (*tashahhud*) and prays the remaining units as he did in the second *rak'ah*, reciting *Al-Fatiha* only.

1- Greetings to Allah, and prayers and goodness. Peace be upon you, O Prophet and the mercy of Allah and his blessings. Peace be upon us and upon the righteous servants of Allah. I testify that there is no true God, but Allah and I testify that Mohammed is his servant and messenger.

Then he sits for the final testimony (tashahhud), adopting the tawarruk position by spreading his left foot and keeping his right leg upright, extending them towards his right side, with his buttocks resting on the ground.

He then says, (first) to his right and then to his left: "As-salamu 'alaykum wa rahmatullah". in an orderly manner whilst making it definite (saying Al-salam), which is obligatory.

A woman prays like a man but should gather herself (in ruku and sujud), sitting cross-legged, or let her legs hang towards her right side, and this is preferable.

It is recommended after the obligatory prayer to seek forgiveness three times, and to say "Subhanallah," "Alhamdulillah," and "Allahu Akbar" thirty-three times, completing them all together".

Section

It is Makrooh (disliked) during prayer to turn one's gaze without necessity, to raise one's eyes to the sky, and to fidget.

It is Sunnah (recommended) to prevent anyone from passing in front of him (in prayer), to pray towards a barrier (sutrah) close to his feet, about one and a half meters away, and about half a meter high.

It is Mubah (permitted) to count the verses with one's fingers, wear a garment, correct the mistakes of the imam, and it is obligatory to do so in the surah Al-Fatiha.

Section

The invalidators of prayer include all things that invalidate ritual purification, contact with physical impurity unless it is removed immediately, the cancellation of intention, laughing aloud, speaking, and supplicating for worldly pleasures.

Section

The pillars¹ (arkan) of prayer are fourteen:

1. standing (qiyam) for those who are able during the obligatory prayer
2. the opening takbir (tahrima)
3. reciting Al-Fatiha
4. bowing (rukū')
5. rising from bowing (rukū')
6. standing upright (i'tidal) after bowing (rukū')
7. prostration (sujūd)
8. rising from prostration (sujūd)
9. sitting (jalsa) between the two prostrations
10. tranquillity in actions (which is a brief stillness, even if very short)
11. the final testimony (tashahhud)
12. sitting for it and for the two salutations (taslim)
13. the two salutations themselves
14. and the proper sequence (tartib)

The Wajib (mandatory) acts of salah include the takbeer whilst transitioning (from one position to another), saying "Sami' Allahu liman Hamidah", praising saying "Rabana wa laka al hamd, saying (at least) one tasbih during rukū' and sujūd, saying "Rabbi ighfir li" between the two prostrations, the first tashahhud and its sitting.

1- Pillars (arkan) is synonymous to Fardh (obligation) in this context

Anything other than these is considered a Sunnah (recommended) action.

Chapter on the prostration of forgetfulness

The prostration of forgetfulness is prescribed for any increases, decreases or doubt in the prayer, if this happens unintentionally.

Its rulings are three:

1. it is Sunnah (recommended) if one says something prescribed in the wrong place by mistake.
2. it is Mubah (permissible) due to leaving a recommended act
3. it is Wajib (mandatory) due to something that would normally invalidate the prayer if done intentionally

If one intentionally neglects a required prostration of forgetfulness (that is done before the salutation), the prayer is invalidated.

If someone doubts whether they have left a pillar or (doubts) the number of units, they should base their judgment on certainty, which is the absence (of the pillar) and (building on) the lesser count.

One does not prostrate for doubt about leaving an obligation, and doubt has no effect after completion of the prayer and as well as any other worship.

Prostration of forgetfulness is permitted before or after the salutation, however it is preferred to perform it all before the salutation, unless one has finished the salah whilst it being incomplete, in which case it should be done after the salutation.

The prostration of forgetfulness, and what is said during it, as well as rising from it, is like the regular prostration of prayer.

Chapter on Voluntary Prayer

The best voluntary prayers are those recommended to be performed in congregation, with the most emphasized being the eclipse prayer, then the prayer for rain, then Taraweeh, and then Witr.

The time for Witr is from after the Isha prayer until Fajr.

Its minimum is one rak'ah, and its maximum is eleven, he exits after every two units and then preforms Witr with one rak'ah. The minimum complete Witr is three rak'ahs, and it is recommended to offer it with two salutations, and to supplicate in the last rak'ah after the bowing anytime throughout the year.

Taraweeh consists of twenty rak'ahs during Ramadan, performed in the mosque after Isha and its sunnah prayer, and it is better to pray (taraweeh) in congregation at the beginning of the night, followed by Witr of three rak'ahs.

Then there are the regular Sunnah prayers (Associated with the obligatory prayers), which total 10:

1. 2 before Dhuhr
2. 2 after Dhuhr
3. 2 after Maghrib
4. 2 after Isha,
5. 2 before Fajr, and it is the most emphasized. If one misses them, it is recommended to make them up, along with the Witr prayer, not Taraweeh.

The Duha prayer is also recommended to be performed occasionally, with a minimum of two rak'ahs and a maximum of eight. Its designated time begins after the time of prohibition after fajr until just before noon.

Prostration of recitation is recommended (if the time between the recitation and the prostration is short) for both the reader and the listener, but not the one who merely hears. Prostration of gratitude is performed when a blessing is renewed, or a calamity is averted.

There are three times of prohibition for voluntary prayers:

1. from the rise of the second dawn until the sun rises to the height of a spear
2. when the sun is directly overhead until it passes
3. and from after Asr prayer until sunset.

During these times, it is prohibited to initiate or continue voluntary prayers, and they do not count even if one is unaware, except for the exceptions like the two rak'ahs of Tawaf and making up obligatory prayers.

Chapter on Congregational Prayer

Congregational prayer is Wajib (mandatory) for the five daily prayers that are done on time, specifically for men who are free and able, even if they are traveling.

It is a condition for the Friday and Eid prayers, and it is recommended for women to pray (in congregation) separately from men.

It is valid with an imam and a (single) follower, even if the follower is a woman, and it is recommended to perform it in a mosque.

It is recommended to enter with the imam wherever one catches him, and whoever joins the imam in the bowing (ruku')—without any doubt—has caught the rak'ah, and then must remain calm and continue. Anyone who says "Allahu Akbar" before the imam's first salutation has joined the congregation. What one catches (with the imam) counts as the last part of their prayer, and what they make up counts as the beginning.

A follower's prayer does not count if they say "Allahu Akbar" in conjunction with the imam, and it is disliked to synchronize with the imam in anything other than that, while preceding him is Haram (forbidden).

The imam bears the responsibility for the recitation, prostration of forgetfulness, prostration of recitation and the barrier (sutrah) for the follower. It is recommended for the follower to read quietly in accordance with their Imam's silences and pauses.

Section

The one most deserving to lead (the prayer) is the one who is most skilled in the recitation of the Qur'an whilst knowing the rulings of prayer, followed by the one who is more knowledgeable in jurisprudence (fiqh), and then the older in age.

It is not valid to pray behind a Fasiq (corrupt person) at all, even in leading someone similar to him, except in the case of Friday or Eid prayers when it is impossible to find another Imam. A woman cannot lead a man, nor can a pubescent's prayer be valid behind a distinguishing (between seven years of age until puberty) child in obligatory prayers. It is also invalid to pray behind someone who is unable to fulfill a condition, a pillar, or a mandatory saying, except if the follower is of the same type.

However, in a mosque, one may pray behind a regularly appointed imam who is unable to stand due to a temporary illness. In this case, the imam will pray sitting, and the followers are recommended to sit behind him. However, the prayer is valid if they stand.

It is also not valid to pray behind an illiterate person (someone who is unable to recite Fatiha) except in leading someone similar.

It's Makrooh (discouraged) for a person who stutters to lead the prayer.

Voluntary prayers are valid behind obligatory prayers, but not the other way around.

Section

A group of followers (ma'mumin) should stand behind the imam as a Sunnah (recommendation), it is valid if they all stand to his right or on both sides, but not to his left (only) or in front of him or a lone follower standing behind him or behind a row, except for a woman standing behind a man.

Section

If the imam and the followers are in the same mosque, it is permissible to pray behind him, provided that they are aware of the imam's movements. If they are not (in the same mosque), then they must be able to see the imam or some of those behind him, even if only during part of the prayer.

Section

One is excused from attending the Friday prayer and the congregational prayer if:

- he is sick
- has a dire need to relieve himself
- in the presence of food that he desires
- or due to fear of missing one's travel companions on a permissible journey

Chapter on the Prayer of Those with Excuses

The prayer is Wajib (mandatory) for a sick person to perform standing, even if leaning or supported. If unable, then sitting; if still unable, then lying on their side (the right side is preferred). If that's not possible, they should lie on their back with their feet toward the qibla, and they should gesture with their head for bowing and prostration, lowering the head in prostration more than bowing is obligatory.

If they are still unable then performing the action with their eyes whilst having the actions present in the heart, and the same applies to recitation if they cannot do it with their tongue.

The obligation of prayer remains as long as they are of sound mind.

Section

Whoever intends a permissible journey—whether for leisure or sightseeing—to a specific place that is at least forty-eight miles (approximately 132 km), it is recommended for them to shorten their four-unit prayers after they leave the inhabited area of their city.

It is mandatory to complete the prayer as full if they: join (behind) someone who is a resident, intend to stay for more than twenty prayers, passed by one's residence, or do not intend to shorten their prayers at the time of entering the prayer.

Section

It is Mubah (permissible) to combine the two midday prayers and the two evening prayers at the time of one of them during a journey where shortening prayers is allowed. It's also Mubah (permissible) for the sick who face hardship if not granted this concession (combining the prayers) and those who are unable to have purification for every prayer.

It is allowed to combine only between the evening prayers in the case of rain that soaks clothing along with hardship, from mud, snow, or extremely cold wind.

It is better to perform the easier whether to delay or advance when it comes to combining prayers, however if they are equal, then delaying (to the time of the second prayer) is preferred.

Section

The prayer of fear is valid during permissible combat, both during residence and in travel, and it has six different methods.

Chapter on the Friday Prayer

The Friday prayer is Wajib (mandatory) on every accountable Muslim male who is free and residing in a built-up area.

It also becomes required from a traveller who is not permitted to shorten their prayers if there are those near him performing it.

Traveling on Friday after midday is Haram (prohibited), and it is Makrooh (disliked) to travel before then unless the prayer is performed along the way.

The conditions for its validity include:

- the time, which extends from the beginning of the time of the Eid prayer until the end of the time for the noon prayer. It becomes Wajib (obligatory) at noon, and it is preferred to perform it afterward.
- Attendance by forty individuals upon whom the prayer is obligatory
- Residency in a town
- Having a sermon consisting of two parts before the prayer, its pillars being: praising Allah, sending blessings upon the Messenger of Allah, reciting a verse, and the reminder of God consciousness

Whoever joins the Imam and catches one unit completes it as a Friday prayer; otherwise, they should complete it as a noon prayer if they intended it, and if its time has begun.

Among the Sunnah (recommended) acts are:

- Delivering the sermon standing on a pulpit
- Sitting briefly between the two parts
- Facing the congregation straight ahead
- Keeping the sermon concise
- Make a supplication for the Muslims.

Section

The Friday prayer consists of two units (rak'ahs), it is Sunnah (recommended) to recite aloud in the first unit after Al-Fatiha from Surah Al-Jumu'ah, and in the second unit from Surah Al-Munafiqun.

The minimum voluntary prayer afterward is two units and the maximum is six.

It is recommended on this day to take a bath for the prayer, to clean oneself, to wear the best of clothing, to apply perfume, to arrive early walking after Fajr, to recite Surah Al-Kahf on that day, and to increase in salutations upon the Prophet during its night and day.

Talking is Haram (prohibited) while the Imam is delivering the sermon.

Chapter on the Prayer of the Two Eids

The prayer of the two Eids is a Fard Kiffayah (communal obligation).

Its allocated time is like that of the Duha prayer. It is Sunnah (recommended) to perform it in an open area nearby, except in Makkah, where it should be performed in the holy mosque.

The conditions for its obligation are like those for the Friday prayer, excluding the sermon.

For it to be valid, there are conditions related to time, residence, and number (of attendees) like those for the Friday prayer.

The description of Eid prayer; it is prayed as two units (rak'ahs). In the first unit, after the opening takbir and supplication, the imam adds six additional takbirs. In the second unit (rak'ah), he adds five takbirs, raising his hands with each takbir and saying, between each two takbirs: "Allahu Akbar kabira, walhamdulillahi kathira, wa subhanallahi bukratan wa asila, wa salla Allahu 'ala Muhammad al-nabi wa alihi wa sallam taslima kathira"¹, or any other remembrance (dhikr). Then he seeks refuge [with Allah], recites (aloud) Al-Fatiha, and follows it with Surat Al-A'la in the first rak'ah and Surat Al-Ghashiyah in the second rak'ah.

After the imam concludes the prayer, he stands to deliver two sermons, like that of the Friday prayer. The first sermon starts with nine takbirs, and the second with seven, said in succession.

It is Makrooh (disliked) to perform voluntary prayers before or after the Eid prayer in its designated place.

- 1- Allah is the greatest immensely, and all praise is due to him abundantly, and glory be to him in the morning and the evening. And may Allah's peace and blessings be upon Muhammad the prophet, his followers and abundant peace and blessings.

It is recommended to engage in loud, unrestricted takbir during the nights of the two Eids, which is more emphasized on Eid al-Fitr. Likewise for the first ten days of Dhul-Hijjah until the end of the Eid sermon.

The restricted takbir is to be said after every obligatory prayer in congregation, starting from the Fajr prayer on the day of Arafah, and for the one in Ihram from Dhuhr prayer on the day of Eid al-Adha until the afternoon of the last day of Tashreeq (13th of Dhul hijjah).

The description of the takbir is as follows: "Allahu Akbar, Allahu Akbar, la ilaha illa Allah, Allahu Akbar, Allahu Akbar, wa lillahi al-hamd".

Chapter on the Eclipse Prayer

It is an emphasised Sunnah (recommendation), even while traveling.

It is best to perform it in congregation without a sermon.

It consists of two units (rak'ahs). In the first unit, the imam recites aloud—whether it is a solar or lunar eclipse—the Al-Fatiha, followed by a long surah. He then bows for a long time, raises his head whilst saying “Sami Allahu liman Hamidah” then “Rabbana wa laka alhamd”, then he recites Al-Fatiha again, and follows it with another long surah (shorter than the first). He then bows for a long time (shorter than the first), raises his head, then performs two long prostrations.

The second rak'ah is performed like the first, but it is shorter overall, then he sits for the Tashahhud and then concludes with tasleem.

It is valid to perform it similar to a regular voluntary prayer without the need for multiple bows or prolongation.

The time for this prayer is from the start of the eclipse until it concludes.

Chapter on the Prayer for Seeking Rain

It is an emphasised Sunnah (recommendation) when there is a severe drought or similar situations. It is better to perform it in congregation. Its arrangement in terms of place and rulings are similar to the Eid prayer, and it is not restricted to the time of noon.

When the imam intends to set out for the prayer, it is recommended for him to advise the people, appointing for them a day, and encouraging them to fast and give charity. He should pray with them like the Eid prayer, and then deliver one sermon, starting with a series of takbirs. He should frequently seek forgiveness and recite verses that command it.

He then raises his hands with the back of the palms facing the sky and begins to supplicate while the congregation responds with "Ameen". After the supplication, the imam should turn his cloak (upper garment), and the people should do the same, leaving it as such until they remove it along with the rest of their clothes.

Once he finishes the supplication, he faces the people and completes the sermon.

It is Sunnah (recommended) to say: "We have been given rain by the grace and mercy of Allah", and it is Haram (prohibited) to attribute the rain to the influence of a specific constellation.

Book of Funerals

It is not Wajib (mandatory) to seek treatment when sick, rather it is better to not do so, and it is Haram (prohibited) to do so if it involves something forbidden.

It is Sunnah (recommended) to prepare for death, to frequently remember it, to visit a sick Muslim who is not an innovator, and to remind him of repentance and the writing of his will. If death approaches, it is recommended for the most caring of his family towards him to provide him with water or drink and to prompt him to say, “La Illaha Ila Allah”¹.

Upon his death, it is recommended to close his eyes, tighten his jaw, remove his clothes, hasten his preparation, and fulfill his will. It is Wajib (obligatory) to settle his debts, all of which should be done before praying over him.

Section

Washing the deceased is a Fard kifayah (communal obligation). The person most deserving to wash him is his reliable trustee, then his father. Each spouse is permitted to wash the other.

When the washer begins the ritual, he must cover the private parts of the deceased then uncover him, ensuring he is shielded from public view. Then, he raises the head of the deceased, positioning (him) similar to how he sits, and presses his abdomen with care, pouring plenty of water at that time, then wrap a cloth around his hand cleaning the deceased privates, whilst washing away any impurities.

He then intends to wash him and mentions the name of Allah, performing ablution for the deceased as a recommendation, by washing the hands of the deceased three times, then placing a damp coarse cloth over his thumb and index finger, placing it between the deceased's lips to wipe his teeth and clean his nostrils without inserting water into them. Then, he completes the ablution.

1- "There is no true god but Allah."

He then washes the head and beard with the froth from the sidr (lotus tree), then using the residue washing the right side of the body, followed by the left. He then pours water over him—this counts as one wash—and repeats it a second and third time, just like the first, except for the ablution. In the last wash, he adds some camphor to the sidr.

One full body wash is sufficient for washing the deceased.

A pilgrim who died is kept away from the same things that pilgrims avoid while alive.

It is Makrooh (disliked) to wash a martyr who was killed by the hands of disbelievers in battle or (killed) unjustly.

If a baby dies at or past four months into the pregnancy, they are treated similar to a born child.

If someone cannot be washed, Tayamum (dry ablution) should be done instead. This is also the case if a man dies among women or vice versa. The washer must conceal what he sees if it is not promising.

Section

The shrouding is a Fard kifayah (communal obligation) and must be done with the deceased's wealth, prioritized over everything else.

It is recommended to shroud a man in three white cloths after steam-scenting them. They are laid one over the other, with perfume placed between them.

The body is laid on top, with scented cotton placed between the buttocks, and then wrapped tightly with a torn cloth gathering the buttocks and the private parts, placing the remaining perfume over the openings of the face (such as the eyes and ears) and the places of prostration.

Then, he brings the upper end (of the shroud) from the left side over to the right side, followed by the right end over to the left, and repeats this for the second and third layers. The majority of the extra cloth should be placed at the head and tied. It is then untied in the grave.

For a woman, it is recommended to use five garments: a long skirt, a headscarf, a dress, and two additional shrouds. For a boy, a single garment is recommended, and for a girl, a shirt and two shrouds.

The (minimum) obligatory covering is one garment for the deceased.

Section

The prayer over the deceased is a Fard kifayah (communal obligation) which can be fulfilled by an accountable individual.

It is Sunnah (recommended) to be performed in congregation, with no fewer than three rows.

The procedure is as follows: the imam stands at the chest of a man and at the middle of a woman (as a recommended act), intending to pray, then he raises his hands and says "Allahu Akbar" four times. after the first takbir, he recites Al-Fatiha silently after seeking refuge. In the second, he sends blessings upon the Prophet as in the Tashahhud. In the third, he makes supplication for the deceased with the best words he can remember, and with what has been reported and it is: "Allahuma Igfir Lihayina Wa Mayitina Wa Shahidna Wa Gaibina Wa SagirinaW a Kabirina Wa Dakarina wa Unthana Inaka Talamu Munqalabana Wa Mathwana Wa anta Ala Kuli Shayin Qadeer Allahuma Man Ahyayta Mina Fahihi Ala Alislam Wa Alsunnah Wa Man Tawafaytuhu Mina Fa Tawafihi Alayhima Allahuma Igfirla Wa I'fu Anhu Wa Akrim Nuzulah Wa Awsi Mudakalahu Wa Aglishu Bilma Wa Althalg Wa Albarad Wa Nakih Min al Thunoob Wa alKhataya Kama Unaqa Althawb Alabyad Min Al Danas,

Wa abdilhu Daran Khairan Min Darihi Wa Zawjan Khayran Min Zawjihi Wa Adkhilhu Al Jannah Wa Aithu Min Athab ALqabr Wa Min Athab alnar Wa Afsih Lahu Fi Qabrihi Wa nawir Lahu Feeh”¹.

Then the imam should say "Allahu Akbar" (for the fourth time) and stand for a moment before concluding the prayer with a single tasleem to the right, raising his hands with each takbir.

Section

Carrying and burying the deceased is a Fard kifayah (communal obligation). It is Sunnah (recommended) when carrying the body to preform tarbe’, to hasten his burial, with the walking person in front and a rider behind.

It is Sunnah (recommended) for the grave of the woman to be covered with a shroud. It is preferred to make the grave a niche (lahd) rather than a trench (shaq).

It is Sunnah (recommended) to enter the deceased into the grave from the foot side if it is easy to do so and to say upon entry: “Bissmillah wa Ala Milati Rasulilah”²

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- 1- "O Allah, forgive our living, those present among us, those who are not with us, our young, our old, our males, and our females; indeed, you know our turning and our abode, and You are capable of all things. O Allah, whoever You keep alive from us, keep him alive in the state of Islam and following the Sunnah, and whoever You take from us, take him in that state. O Allah, forgive him, have mercy on him, grant him wellness, pardon him, honour his abode, widen his entrance, and wash him with water, snow, and hail, and purify him from sins and faults as a white garment is purified from dirt and exchange his abode for a better one than his, and a spouse better than his spouse. Admit him into Paradise and protect him from the punishment of the grave and the Fire. Expand his grave for him and illuminate it.
 - 2- "In the name of Allah, and upon the religion of the Messenger of Allah."

The body should be placed on its right side, facing the Qibla as an obligation. It is also recommended to sprinkle water on the grave after placing the gravel and to raise it about an inch, making it a round shape, it is Makrooh (disliked) to raise it more than that. The attendees are recommended to throw three handfuls of dirt onto the grave, it is then covered (with dirt) completely, thereafter supplication for the deceased is made while standing by the grave.

Section

It is Sunnah (recommended) to console a Muslim in mourning, whether (they be) young or a friend, before or after burial.

However, repeating the condolence, sitting for it, changing one's condition, or disrupting one's livelihood is Makrooh (discouraged).

Crying for the deceased is permissible, but nadb (wailing whilst eulogizing) and niyaha (doing it out loud in a rhythm) and similar practices are Haram (prohibited).

It is Sunnah (recommended) for men to visit the grave of a Muslim without traveling (to do so), while it is Makrooh (discouraged) for women.

Upon visiting or passing by the graveyard, one should say: "Assalmu Alaikum Dar Qawm Mumineen Wa Ina Insha Allahu Bikum Lahikun Yarhamu Allahu Almutaqdimeen Minkum Wa Al Mustaqireen Nasalu Allahu Lana Wa Lakum Al Afiya Allahuma La Tahremina Agrahum Wa La Taftina Badahum Wa Agfir Lana Wa Lahum".¹

1- "Peace be upon you, O dwelling of a believing people. Indeed, we will join you, if Allah wills. May Allah have mercy on those who have preceded us and those who will come after us. We ask Allah for wellbeing for us and for you. O Allah do not deprive us of their reward and do not lead us astray after them. Forgive us and them".

Book of Zakat

Zakat is Wajib (mandatory) on grazing livestock, gold & silver (also contemporary currency), trade goods, produce from the earth, and honey, under the following conditions: the person must be Muslim, free, and possesses the minimum threshold (nisab) for zakat with its ownership fully established, and a lunar year having passed (except in things where tenths are owed and for profits from trade and livestock).

The obligation of Zakat is waived due to debts that reduce one's wealth below the threshold.

Zakat is also obligatory on the wealth of minors and the insane.

If someone is owed a debt or a (financial) right, then Zakat is paid after possessing it for what has passed.

Chapter on Zakat for Grazing livestock

Zakat is Wajib (mandatory) on livestock if they are kept for milking, breeding, or fattening, and that they graze (freely) on what is permissible—whether with intention or not—for most of the year, and that they reach the minimum threshold (nisab).

The minimum threshold for camels is five, and for them one shah¹ is owed. Then for every five camels, there is also one shah, up to twenty-five camels, where a female camel (bint makhad) that is one year old is owed. At thirty-six camels, a female camel (bint labun) that is two years old is owed. At forty camels, a female camel (hiqqah) that is three years old is owed. At sixty-one camels, a female camel (jadh'ah) that is four years old is owed. At seventy-six camels, two female camels (bint labun) that are 2 years old are owed. At ninety-one camels, two female camels (hiqqatain) that are 3 years old are owed.

1- A Shah is; a one year old goat or a six month old lamb. (see next page)

At one hundred and twenty-one camels, three female camels (bint labun) that are 2 years old are owed. After that, for every forty camels, one female camel (bint labun) that is 2 years old is owed, and for every fifty camels, a female camel (hiqqah) that is 3 years old is owed.

The minimum threshold for cattle is thirty, and for them a bull (tabi') that is one year old is owed. At forty, a cow (musinnah) that is two years old is owed. At sixty, two bulls (tabi'an) that are one year old are owed, and then for every thirty, one bull that is 1 year old is owed, and for every forty, a cow that is 2 years old is owed.

The minimum threshold for sheep and goat is forty, with one shah owed for forty. At one hundred and twenty-one, two shah are owed. At two hundred and one until four hundred, three shah are owed. Then, for every one hundred, there is one shah,

A Shah is; a one year old goat or a six month old lamb.

Mixing someone's livestock with another's renders the two properties as one, provided the conditions are met.

Chapter on Zakat of Agriculture

Zakat is Wajib (mandatory) on every measurable (by volume) and storable produce of grain and fruit, under two conditions: the minimum threshold (nisab) is met, which is three hundred sa' (which fills approximately 729 Liters), with wheat being about 612 kilograms, and that it is owned at the time of the zakat being due, which is at the ripening of the grain and the beginning of the maturity of the fruit.

The obligatory amount is one-tenth of what is irrigated without expense, half of it (i.e. the one-tenth) if there are expenses involved, and three-quarters of it for what has been irrigated with both (with and without expense).

For honey, one-tenth is owed, and its nisab is 61.2 kilograms.

Rikaz (treasure) is for its finder. Its Zakah is a fifth given to the recipients of al'ai' (what is taken from non-believers without fight).

Chapter on Zakat of the Two Currencies

The zakat due on gold and silver is one-quarter of one-tenth (2.5%) if its weight reaches the threshold (nisab), which is 85 grams for gold and 595 grams for silver.

The threshold (nisab) for paper currency is when its value reaches the threshold of either gold or silver.

A man is permitted to wear a silver ring or what is similar, while a woman is permitted to use gold and silver for whatever is customary for them to wear. There is no zakat due for permissible jewellery intended for personal use or lending, rather it is Wajib (obligatory) for other intended uses such as sustaining from it.

Chapter on Zakat on Trade Goods

Trade goods is considered anything prepared for buying and selling for profit, provided that its value reaches the threshold (nisab) equivalent to that of gold or silver considering which one (gold or silver) is more profitable for the recipients (ie. the lower threshold).

The owner must possess it (with his own action) with the intention of trade, which is to gain profit.

One-quarter of one-tenth (2.5%) of its value should be given as zakat, and it is not sufficient to pay it as goods.

There is no zakat on items prepared for rental.

Chapter on Zakat al-Fitr

Zakat al-Fitr is Wajib (mandatory) upon every Muslim who has enough to sustain themselves and those they provide for on the day of Eid and its night.

It is given on behalf of oneself and who they (financially) support.

It becomes Wajib (Mandatory) at sunset on the last day of Ramadan. It can be given up to two days before Eid. Giving it the day of Eid before the prayer is preferred, while giving it during the rest of the day is Makrooh (disliked). It is Haram (prohibited) to give it after the day of Eid, although it must still be made up.

The amount due for one person is one sa' which fills approximately 2.430 Liters (this is the size of the legal sa') and for wheat it weighs approximately 2.4kg.

It must be given in the form of either wheat, barley, dates, raisins, or dried curd (a type of cheese). If these are not available, any staple fruit or grain that is measured (by volume) such as rice, suffices.

It is not permissible in all circumstances to give its equivalent in cash, except if the ruler collects it as cash, in which case it is acceptable.

Chapter on Paying Zakat

Zakat is to be paid immediately at the time it is due, if possible. It can be delayed due to a time of need, for relatives, or if it is not possible to extract it from the threshold.

It is Wajib (mandatory) for a guardian to pay zakat on behalf of a minor or insane person and to pay it from their wealth.

The intention from an adult person of sound mind is a condition when paying.

It is preferable for a person to distribute their zakat themselves and to say the dua that has been reported when giving it to the recipient and receiving. If someone is in one location and their wealth is in another, they should pay

their zakat in the place of their wealth, while Zakat al-Fitr should be given where they reside.

Whilst still being valid, it is haram (prohibited) to transport zakat over the distance of travel if there are eligible recipients in one's place of residence. It is Makrooh (disliked) to transport it to a shorter distance than the distance of travel, and it remains best to give it in one's own locality.

Chapter on Recipients of Zakat

There are eight categories of people who are eligible for zakat: the poor, the needy, the collectors, those whose hearts are being softened, slaves, those in debt, those striving in the path of Allah, and the wayfarer.

Each of these groups should be given according to their needs, except for the collector, who is to be paid their wage even if they are wealthy.

It is permissible for one to give zakat to a single type of recipient.

Zakat can only be given to those who are known or presumed to be eligible. If it is given (without knowledge or presumption) to someone who is not eligible, it will not be valid, even if they later prove to be eligible. Zakat given to a wealthy person who was presumed to be poor is sufficient.

It is not sufficient to give zakat to the descendants of Hashim (Banu Hashim), nor to one's direct relatives (parents and their parents or one's children and their children) or to a spouse, or to anyone for whom one is obligated to provide sustenance for.

It is recommended to give voluntary charity (sadaqah) from what exceeds one's needs and those of whom they provide for, (particularly) in favourable times and places, and in times of need.

Book of Fasting

Fasting in Ramadan is Wajib (mandatory) upon sighting the crescent moon, completing the month of Sha'ban, or if there is an obstacle preventing the sighting of the moon (such as fog or clouds) on the night of the thirtieth of Sha'ban.

Fasting is Wajib (mandatory) for every adult Muslim of sound mind and physical ability.

It is Sunnah (recommended) to break the fast and Makrooh(disliked) to continue in the case of someone who is ill with a sickness that harms them and the traveller who is able to shorten their prayers unless it is not burdensome.

An intention is required from the night for a Wajib (mandatory) fast, while it is valid to have an intention for a voluntary fast during the day, even after noon, with the condition that one has not done anything that invalidates the fast (beforehand).

Chapter on What Invalidates Fasting and Requires Expiation

The fast is invalidated if a person eats or drinks or inserts anything into their stomach or into any body cavity (like the throat) except the urethra, or if they vomit intentionally, or if they masturbate and ejaculate or pre-ejaculate is released, or if they perform cupping or get it done and blood appears, provided they are conscious and aware of what they are doing.

If someone engages in sexual intercourse (vaginally or anally) during Ramadan whilst they are required to abstain, they must make up the fast and pay an expiation (kaffarah). The same applies to the woman if she consented; however, there is no expiation on her if there was a valid excuse such as sleep, coercion, or ignorance.

For actions other than sexual intercourse during the day in Ramadan, there is no expiation.

The expiation for sexual intercourse is to free a believing slave; if one cannot offer or find a slave, then they should fast for two consecutive months; if they are unable to do that, they should feed sixty needy people. If they cannot do any of this, then the expiation is lifted.

Chapter on What is Disliked, Recommended, and the Ruling on Making Up Fasts

It is Makrooh (disliked) for a fasting person to gather saliva in their mouth and swallow, and to taste food (if they find its taste in their throat the fast is nullified).

Kissing and similar actions are also Makrooh (disliked) if they provoke desire.

One must avoid lying, gossiping, cursing, and similar behaviours, especially during Ramadan and in a virtuous place, as this is more emphasized.

It is Sunnah (recommended) for the fasting person to read more Qur'an, engage in remembrance, give charity, and to say loudly when insulted: "I am fasting". They should hasten to break their fast upon confirming sunset, starting with fresh dates; if unavailable, then dried dates; if not available, then water; and to say the supplication when breaking the fast. It is also better to delay the pre-dawn meal (suhoor).

If someone misses Ramadan, they must make up the number of days missed, it is Sunnah (recommended) to do so consecutively and immediately unless there remains from Sha'ban a time equal to what they owe, in which case it becomes obligatory.

It is Haram (prohibited) to delay making up the fast until the next Ramadan without an excuse. If this happens, they must feed a needy person for each day missed, in addition to making up the fast.

It is not valid to start a voluntary fast while one still has days of Ramadan to make up.

Chapter on Voluntary Fasting

It is Sunnah (recommended) to fast three days of every lunar month, particularly the white days (13th, 14th, and 15th), also Mondays and Thursdays, six days of Shawwal, the nine days of Dhul-Hijjah, the day of Arafah (which is the best of voluntary fasts), and the whole month of Muharram with the best days being Ashura (10th) followed by Tasu'a (9th).

It is Makrooh (disliked) to single out the month of Rajab for fasting, as well as Fridays, Saturdays, and the day of doubt (regarding the sighting of the moon).

Fasting on the two Eid days is Haram (prohibited), similarly the days of Tashreeq (11th, 12th, and 13th of Dhu Al Hijja), except for the one who fasts due to the slaughter of Muta' and Qiran.

The best day is Friday, and the best nights are those of Laylat al-Qadr, which is specifically in the last ten nights of Ramadan, especially the odd nights, with the 27th night being the most probable.

Chapter on I'tikaf (Spiritual Retreat)

I'tikaf is Sunnah (recommended) at all times, and it is emphasized during Ramadan, particularly in the last ten days.

The conditions for its validity include intention, being Muslim, sanity, having reached the age of discerning (at least), not being in a state that requires ghusl, and being in a mosque where congregational prayers are established for the one who is obligated to perform them.

I'tikaf is invalidated by breaking one's intention, having sexual intercourse, ejaculation through contact, intoxication, renouncing Islam, or leaving the mosque without necessity. However, leaving for essential needs such as eating, relieving oneself, or attending a required Friday prayer does not invalidate it.

The best mosque is Al-Haram Mosque in Makkah, then the Prophet's Mosque in Medina, followed by Al-Aqsa Mosque.

It is Sunnah (recommended) to engage in acts of worship and avoid irrelevant matters while in I'tikaf.

One who intends to go to a mosque should intend to perform I'tikaf for the duration of their stay.

Book of Hajj & Umrah

Both umrah and hajj are Wajib (mandatory) upon a free, adult Muslim of sound mind who is able, immediately without delay. Both are to be done at least once in a lifetime.

The capable person is one who has sufficient provisions and a means of transport suitable for him over a travelling distance or possesses the (financial) means to obtain these after fulfilling obligatory expenses and essential needs.

If someone is financially capable but physically unable due to a (commonly) incurable illness, they must appoint someone to perform Hajj and Umrah on their behalf from the area in which it became obligatory.

For a woman, a condition for its obligation is the presence of a legal mature male guardian (mahram), who she can afford their expenses, such as her husband or a relative she cannot marry ever.

If she performs Hajj (or umrah) without him, it is prohibited but valid.

Chapter on the Mawaqit (Designated times and places)

The designated point of entry for the people of Medina is Dhul-Hulaifah, for those from the Levant, Egypt, and Morocco it is Al-Juhfah, for Yemen it is Yalamlam, for Najd it is Qarn, and for the East it is Dhatu Irq. These locations are for their residents and those who pass by them.

Anyone whose residence is closer to Makkah than these locations assumes ihram (the sacred state) from their area. The residents of Makkah may enter ihram for Hajj from Makkah and for Umrah from the nearest area outside the sacred precinct (al-Hil).

It is not permissible for an accountable person to pass the miqat without entering into ihram if they intend to go to Makkah (for whatever reason) or for any ritual, or if it is an obligatory pilgrimage.

Entering the state of Ihram before passing the designated point of entry is Makrooh (disliked), also (entering Ihram) for Hajj before its months (which are Shawwal, Dhul-Qi'dah, and the first ten days of Dhul-Hijjah) is Makrooh (disliked). The designated time for Umrah is all year round.

Chapter of Ihram (Sacred State)

Ihram is the intention of entering the ritual (of hajj or umrah).

It is Sunnah (recommended) for those who are intending Ihram; to take a bath (or perform tayammum if there is a valid excuse), cleanse themselves, and apply perfume to their body (it is disliked on the garments), to (enter ihram) wearing a waist wrapper (izar) and a shawl (rida) after performing a prayer outside of the prohibited times.

The person should stipulate by saying: "O Allah, I intend to perform Hajj or Umrah, make it easy for me and accept it from me. However, if something prevents me from completion, then my place of release is where I am prevented".

After this, it is Sunnah (recommended) to recite the Talbiyah.

There are three types of rituals: the best of which is **Tamattu'**, which involves entering into ihram for Umrah during the months of Hajj, completing it, and then entering into ihram for Hajj in the same year. The second type is **Ifraad**, which is entering into ihram for Hajj only and then performing Umrah afterward. The third type is **Qiran**, which involves entering ihram for both Hajj and Umrah together, while performing only the actions of Hajj.

For a pilgrim coming from afar (Afqi), whether performing Tamattu' or Qiran, the sacrifice of an animal is obligatory under its prescribed conditions.

Chapter of Prohibitions of Ihram

The prohibitions of Ihram are nine:

1. Removing hair
2. Cutting nails
3. Deliberately covering the head
4. Deliberately wearing fitted clothing for men
5. Deliberately applying perfume
6. Killing wild game
7. Contracting marriage (which in this case is null)
8. Physical intimacy without intercourse
9. Intercourse and foreplay

Engaging in intercourse during Hajj before the first state of release (tahalul) invalidates the pilgrimage and necessitates a sacrifice of a camel (badnah), along with continuing in the (invalid) hajj, and making up for it. However, if intercourse is done after the first state of release (of Hajj) is not invalid but incurs a penalty similar to the penalty for harm (fidya).

Engaging in intercourse during Umrah before sai' invalidates it, not if it is done before shaving. A penalty is due in all these scenarios.

A woman is subject to the same prohibitions as a man, except for fitted clothing and covering the head.

If a person in Ihram needs to commit a prohibition (other than intercourse), they may do so and offer a compensation (fidya).

Chapter of compensation (Fidya)

Compensations (Fidya) are divided into two categories:

1. **Fidya of choice:** which consists of two types:

- **Fidya of harm:** This applies to acts such as shaving, cutting nails, deliberately covering the head, applying perfume, or wearing fitted clothing without a valid excuse. The person has the option to choose between fasting three days, feeding six needy people, or sacrificing a Shah (sheep or goat).
- **Compensation for hunting:** If a person hunts game, they can either provide a similar animal (if a similar exists) in sacrifice or it is evaluated and given (to the needy) or fasting (its equivalent)
- if no similar animal exists, they must choose between feeding or fasting (not slaughtering).

2. **Fidya of sequence:**

- Which is the sacrifice of **Tamattu'** and **Qiran**, leaving obligatory actions, being held back from completing the pilgrimage (iḥṣār), or engaging in intercourse (in hajj) or intimate acts with (ejaculation) before the first state of release (Tahalul).

In the cases of these actions, a sacrifice (shah) is required, except in cases of intercourse or intimate acts (with ejaculation) before the first state of release, which necessitates a sacrifice of a camel (badnah). If no sacrifice is available, then the person must fast for ten days: three during Hajj and seven upon returning home.

All forms of feeding or sacrificing are designated for the needy people of Makkah, except for the Fidya of harm and the sacrifice due to Iḥṣār, which is offered wherever their cause exists. For the sacrifice, it suffices to offer a shah (goat or sheep), or to share a camel or cow among seven people.

Section

The compensation for hunting game (that has a similar animal) is to be determined according to what the Prophet and the Companions ruled. If no such ruling exists, then the decision is based on the opinion of two knowledgeable upright individuals. If there is no similar animal, its value (at the place of hunting) is calculated.

Section

It is forbidden to hunt, harm or capture game in the Sacred Area of Makkah, whether the person is in a state of Ihram or not. The ruling for such actions is the same as what was mentioned for someone in Ihram, and the compensation applies.

Cutting down trees and grass in the Sacred Area (Haram) of Makkah, is prohibited, except for dry leaves and the "ithkhar" plant.

Hunting is prohibited in the Sacred Area (Haram) of Medina, however if someone brings game into it, they may capture and slaughter it. There is no compensation for killing game in the sacred area of Medina.

Chapter on Entering Makkah

It is Sunnah (recommended) to enter Makkah during the day from the upper side via Thaniyyah Kadaa and to exit from the lower side via Thaniyyah Kuday.

Upon seeing the Kaaba, one should raise their hands (as in supplication) and say the prescribed supplication, "Allahum Anta Al Salam Wa Minka Al Salam Hayina Rabana Bil Salam"¹. Raising the voice with it if he is a male.

Then, they should perform Tawaf (while the middle of one's Rida; (shawl) under the right shoulder) of Umrah if they are performing **Tamattu'**, or tawaf for arrival if they are performing **Ifraad** or **Qiran**.

1- "O Allah, you are peace, and from you comes peace. Our Lord, grant us peace".

They should begin from the black Stone, aligning their entire body with it, wiping and kiss it if possible. If this is difficult, they can touch it with their hand and kiss it; otherwise, they should wave at it with something without kissing.

Upon facing it, they should say: "Bismillah Allahu Akbar," then keep the Kaaba to their left and perform seven circuits of Tawaf. It is Sunnah (recommended) for the one coming from a far (Ufuqi) on foot to jog (ramal) briskly for the first three circuits and walk for the remaining four. They should wipe the Black Stone and the Yemeni Corner each time, saying between them: "Rabana Atina Fi Al Dunya Hasana Wa Fi Al Akhirati Hasana Wa Qina Athab Al Nar"¹.

During Tawaf, one should remember Allah and make supplications as desired, and it is Sunnah (recommended) to recite Qur'an.

The conditions for Tawaf are:

1. intention and specification of the act
2. purity from major and minor ritual impurities (children are exempt)
3. avoidance of physical impurities
4. covering the private areas
5. having the Kaaba to the left
6. walking if able
7. consecutiveness (between the circuits).

1- Our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire

After completing Tawaf, it is Sunnah (recommended) to pray two units (Rak'ahs) behind the Station of Ibrahim, reciting Surah Al-Kafirun and Surah Al-Ikhlâs.

It is Sunnah (recommended) to return to the Black Stone to touch it again, then proceed to perform Sa'i by ascending Mount Safa until he can see the Kaaba and declare Takbir (saying "Allahu Akbar") three times, then recite the following three times: "Allahmdu Lilahi Ala Ma Hadana Wa La Ilaha Ilah Allah Wahdahu La Shareeka Lah Lahu Almulk Wa Lahu ALhamd Uhyi Wa Yumeet Wa Huwa Hay La Yamoot"¹, to the end of it.

After this, the person can supplicate with whatever he desires.

Next, they should descend walking toward the first green marker (on the roof) in the Mas'a (the area of Sa'i), which is about three meters away. They should run briskly to the second marker, then walk and ascend to Mount Marwah, repeating what they said at Safa. Afterward, they should walk in the designated walking area and run in the designated running area back to Safa, completing this cycle seven times. The outgoing leg (Safah to Marwah) counted as one Sa'i and the return as another.

The conditions for Sa'i are:

1. intention and specification of the act
2. consecutiveness (between the circuits)
3. walking if able
4. must be after a ritual Tawaf, even if it is a recommended Tawaf like the Tawaf of arrival.

It is recommended (during sai') to maintain purity, cover the privates, and keep consecutiveness between Tawaf and Sa'i.

-
- 1- All praise is due to Allah for guiding us. There is no god but Allah alone, without partner, to him belongs the sovereignty and all praise, he gives life and causes death, and he is alive and will never die

If the person is performing Tamattu', they exit their ihram after cutting their hair. However, the person performing Ifraad or Qiran remains in a state of ihram until the day of Nahr (the day of eid). The one performing umrah (without tamatu) can exit ihram afterwards unrestrictedly.

The talbiyah of the one performing umrah should be stopped upon beginning Tawaf.

Chapter on the description of Hajj

It is Sunnah (recommended) for every person not bound by ihram in Makkah and its vicinity to assume ihram for Hajj on the Day of Tarwiyah (the 8th of Dhu al-Hijjah) before noon, after performing the same actions as when entering ihram from the miqat, then proceeding to Mina to pray the Dhuhr prayer, remaining there until the Fajr prayer on the Day of Arafah (the 9th of Dhu al-hijjah).

When the sun rises, the pilgrim should proceed to Arafah, staying at Namirah until noon, combining the Dhuhr and Asr prayers (for those permitted), advancing with one athan and two Iqamah. Then they should stay in Arafah (all of it is a place of staying except the valley of Uranah), preferably while riding, and engage in abundant supplication.

The time for staying in Arafah is from the dawn of the Day of Arafah until the dawn of the Day of Nahr (eid day).

After sunset, they should depart to Muzdalifah, with tranquillity and in the state of seeking forgiveness, combining the Maghrib and Isha prayer (in the time of isha).

The night is spent in Muzdalifah. However, one may leave Muzdalifah after midnight but doing so before that (midnight) incurs a penalty, as does arriving after dawn.

After praying Fajr, the pilgrim should go to Mash'ar al-Haram (the sacred monument), ascend it, or stop at it and make supplication until dusk.

Then, the pilgrim should proceed to Mina, collect seventy pebbles that are larger than chickpeas and smaller than hazelnuts, and throw seven pebbles at Jamrat al-Aqabah, preferably by raising the right hand until the whiteness of the armpit is visible, and saying Takbir with each pebble. The talbiyah should cease at the start of the stoning.

The time for throwing the pebbles begins after midnight on the Day of Nahr (10th of Dhu al-hijjah) while it is preferable to throw after sunrise. Following this, the pilgrim should perform the sacrifice and either shave or cut from all their hair. After this, everything (that was unlawful for the pilgrim) becomes lawful except for (intimate relations with a) women.

The first release (Tahalul) from ihram occurs through two out of three actions: stoning, shaving, and Tawaf (Al-Ziyarah). The second release (Tahalul) comes from the remaining actions along with Sa'i.

After this, the pilgrim should proceed to Makkah to perform Tawaf al-Ziyarah, which can be done from after midnight on the Day of Nahr (10th of dhu al-hijja), with no limit to its end. The one performing tamatu' then performs Sa'I, also the one performing ifrad or qaran and hasn't already done so during the Tawaf of arrival (Tawaf al-Qudum). After this, they are permitted to do everything (that was prohibited during ihram).

It is Sunnah (recommended) to drink from the water of Zamzam (and to supplicate) for whatever one desires and to drink until full (tadalluq) while making the reported supplication.

Afterward, they return to Mina to pray the Dhuhhr prayer on the Day of Nahr.

The pilgrim is obligated to spend three nights in Mina, staying for majority of the night, and to throw stones at the Jamrat during the days of Tashreeq (11th, 12th and 13th of Dhu Al-Hijjah). The time for stoning is from noon to sunset each day, while stoning at night is not valid. The pilgrim should throw the stones before the Dhuhr prayer, facing the Qiblah.

At each Jamrah (stations of stoning), they should throw seven pebbles. The first Jamrah is thrown to the left, followed by moving a little forward to make a long supplication. The second Jamrah is thrown to the right, followed by moving forward again for another long supplication. The third Jamrah (al-Aqabah) is thrown to the right without stopping at it.

If someone wishes to hasten their departure, they may do so on the second day before sunset; otherwise, they must spend the night and throw the stones the following day.

When intending to exit Makkah, the pilgrim should perform Tawaf al-Wada (the farewell Tawaf) after completing all their affairs. If they remain in Makkah afterward, they must repeat it. This obligation is lifted for women who are menstruating or experiencing postpartum bleeding.

It is also Sunnah (recommended) to pray in the Sacred Mosque (of Makkah) and in the Prophet's Mosque (in Medina), as well as to visit the grave of the Prophet and the graves of his two companions (Abu Bakr and Omar Ibn Alkhattab).

Section

The description of umrah begins with entering the state of ihram, those residing in the sacred precinct (of Makkah) must exit it if they want to enter ihram.

Those who reside in a city closer (to Makkah) than the Miqat enter into ihram from their residence, otherwise ihram is entered from the Miqat.

The steps for umrah include performing Tawaf, Sa'i, and then cutting or shaving the hair.

The pillars of Hajj are four:

1. Ihram
2. Staying in Arafah
3. Tawaf al-Ziyarah
4. Sa'i

Its obligations are seven:

1. entering ihram from the Miqat
2. Staying in Arafah until sunset if he stayed during the day
3. spending the night at Muzdalifah until after midnight if he arrived before then
4. staying in Mina for its nights
5. throwing the stones in an orderly manner
6. shaving or cutting hair
7. performing Tawaf al-Wada

The pillars of Umrah are:

1. Ihram
2. Tawaf
3. Sa'i

Its obligations include:

1. shaving or cutting the hair
2. entering ihram from the Miqat

If someone neglects entering the state of ihram, then they have not entered their ritual.

If they miss a pillar (other than ihram) or do not intend (Hajj or Umrah), their ritual is incomplete unless they perform it. Missing an obligation (even if there is an excuse) necessitates a sacrifice. Missing a Sunnah has no penalty.

Chapter on Missing Hajj or Being Prevented

If someone sees dawn on the Day of Nahr (10th of Dhu Al-Hijjah) without having stood at Arafah, their Hajj is missed, and their ihram (for Hajj) turns into an Umrah. They must make up the missed Hajj and offer a sacrifice unless they had stipulated otherwise.

If someone is prevented from reaching the Kaaba, even during Umrah, they must sacrifice an animal with the intention of releasing themselves from ihram. If they cannot find an animal, they should fast for ten days with the intention of being released and then they are released.

If one is prevented from Arafah, they release their ihram by performing Umrah.

Chapter on Sacrifice (Hady) and Offering (Udhiyyah)

The best sacrifices are camels, followed by cattle, if they are sacrificed whole (by one individual) otherwise, sheep and goat (is the best).

A sheep must be at least six months old, and a goat must be one year old.

Cattle should be at least two years old, and camels must be at least five.

A shah is sufficient for one person, his children and household.

One camel or one cow can be sacrificed by seven people.

Animals with defects such as blindness, illness, lameness, or excessive thinness are not acceptable.

Animals that are hornless, castrated, pregnant, and those without ears are permissible.

It is Sunnah (recommended) to perform nahr (slaughter method) on camels and to slaughter other animals on their left side facing the Qiblah.

The time for sacrifice begins after the first prayer of Eid al-Adha and continues until the end of the last day of Tashreeq. If the time passes, obligatory sacrifices must be fulfilled, and voluntary sacrifices are dropped.

Section

Specification of a sacrifice is done by saying: "this is my sacrifice", or "this is for Allah". Once the specification is made, it can be transferred to another, and a better animal can be purchased, but it cannot be sold for debt or similar reasons. It is prohibited to give the butcher a portion of the animal as payment, also selling its skin or parts is not allowed.

The offering is a highly emphasised Sunnah (recommendation), and it is Makrooh (disliked) for someone who is able, not to do it. It is Sunnah (recommended) to eat from the sacrifice, to give some away, and to share it in thirds, even from obligatory sacrifices. It is permissible to eat all but one uqiyah (approximately 119 grams), which must be given in charity; otherwise, it is prohibited, and he must make up for it.

Once the first ten days of Dhu al-Hijjah commence, it is haram (prohibited) for those intending to make a sacrifice to cut their hair, nails, or skin.

Section

The Aqiqah is a Sunnah (recommendation) on the father and consists of two shah for a boy and one shah for a girl.

It should be performed on the seventh day after birth; if missed, then on the

fourteenth day, if missed again, then on the twenty-first. If missed again, it can be made up anytime afterward.

The Aqiqah is like the offering (Udhiyah) in its rulings, but cannot be given in partnership (with others intending to sacrifice).

It is (sunnah) recommended to select a beautiful name for the newborn, to call the adhan in the right ear, and to do the iqamah in the left ear.

Book of Jihad

Jihad is considered a Fard Kiffayah “communal obligation”, except when there is an enemy present or surrounding an individual or his homeland, in which case it becomes a Fard (obligation) on every free, responsible, Muslim male who is capable.

It remains Sunnah (recommended) after the Fard Kiffayah (communal obligation) is met.

An individual in debt that is outstanding cannot volunteer for jihad without the permission of his creditor, neither can an individual whose parents are alive without their permission.

It is Sunnah (recommended) to engage in military outposts (Ribat), with the minimum duration being a moment.

The leader (Imam) should ensure the well-being of his army when they march, preventing any discouragers or fearmongers. The army is obliged to obey the leader and be patient with him.

The spoils of war are obtained through seizing them in a war zone and are designated for those who participated in the battle. These spoils are to be divided into fifths and then split.

Any wealth taken from non-believers without battle, such as through jizya (tax), kharaj (land tax), or trade taxes, is considered "fai" (property obtained without fighting) and should be used for the benefit of the Muslims.

It is Wajib (Mandatory) for anyone unable to openly practice their religion in an area dominated by disbelief and misleading innovations to migrate.

If they have the ability to do so, it remains highly recommended.

Chapter on Contracts of Dhimmah

The Imam may only contract dhimmah with Jews, Christians, and Zoroastrians under the following conditions:

- They must pay the jizya (tax)
- They speak of Islam only positively
- They must not act in a way that harms Muslims
- They must accept the application of Islamic laws on their lives, wealth, Honor, and more.

Jizya is not to be taken from children, women, the insane, or the elderly.

It is Haram (Prohibited) to kill those under dhimmah or seize their property. The Imam is responsible for protecting them and preventing harm from befalling them.

It is Haram (Prohibited) to honour them in gatherings, stand for them, initiate greetings, condole them, congratulate them or visit them when they are ill.

They are prohibited from constructing new churches or temples, rebuilding those that have been destroyed, raising their buildings above those of Muslims, or openly displaying alcohol, the (Christian) bell, and what is similar to that.

If any of them refuse to pay the jizya, reject our laws, speak ill of Allah, his religion, or his Messenger, or commit adultery with a Muslim woman, their covenant is annulled. This does not affect their women and children, and their property is considered fai'.

And Allah knows best.

Conclusion

All praise is due to Allah, by whose grace good deeds are completed. May Allah's blessings be upon our Prophet Muhammad, his family, companions, and followers. The compiler of this book, Ahmad bin Nasir Al-Quaymi, stated: I completed it on the afternoon of Tuesday, the eighteenth of Muharram, in the year 1444 AH.

I ask Allah to make it beneficial, and acceptable and my actions and statements sincere, and I ask him the highest place in Paradise.

This text has been selected from ten authoritative texts, which are: Al-Muntaha, Al-Iqnaa, Al-Ghayah, Zaad Al-Mustaqni, Dalil Al-Talib, Umdat Al-Talib, Al-Akhsar Al-Mukhtasar, Kafi Al-Mubtadi, Mukhtasar Khawqir, and Bidayat Al-Abid. Everything in this text is derived from these sources, except for some rare instances which are my own. The commentary and revision were completed on the night of the sixth of Ramadan, in the year 1444 AH. I ask Allah to make it a blessed conclusion.

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